

THE NUR AF SHAN

Vol. IX.

LUDHIANA:—July 7th, 1905.

No 27.

FOREIGN TELEGRAMS.

London, June 30.

The battleship *Kniaz Potemkin* started bombarding Odessa at 11.30 yesterday evening.

The Russian transport *Yecha* has joined the mutineers.

The Naval seamen at Liban have mutinied and wrecked the barracks.

Artillery and Cossacks were called out and fighting ensued. No farther details have been received.

Four battleships, one cruiser and several torpedo boats left Sevastopol for Odessa yesterday evening under the command of Admiral Kruger in order to sink the *Kniaz Potemkin* if she refuses to surrender, and then to assist in restoring order in the town.

The central railway at Odessa has been burned.

During the funeral yesterday evening of the sailor who was shot for presenting a petition from the crew of the *Kniaz Potemkin* for better food there was a great popular demonstration but no disorder. No police or troops lined the route of the funeral procession.

Machine guns were used in the streets against the rioters. Two more regiments have arrived.

Among the burnt ships in Odessa harbour is included the Volunteer ship *Saratoff*.

Nine vessels have been burnt at Odessa by mutineers yesterday, but it is believed that none are British.

London, June 30.

The Russian warship *Peresviet* has been refloated at Port Arthur.

Simla, June 30.

It is now generally known here that there is complete accord between Lord Curzon and Lord Kitchener in the proposals which have been submitted home to the Secretary of State with reference to the future military administration of India.

London, June 30.

The American Consul at Odessa has wired to Washington that the fleet arrived there at noon from Sevastopol and the *Kniaz Potemkin* surrendered without firing a shot.

London, July 1.

No fighting took place at Odessa yesterday. The rioters are cowed and troops are camped throughout the city.

The populations thronged the housetops witnessing the manoeuvring of the squadron all afternoon, which culminated in the unconditional surrender of the *Kniaz Potemkin*, whose demand for an amnesty was refused.

The *Kniaz Potemkin* hauled down the red flag when the battleships surrounded her and prepared a concentrate fire. The crew have been distributed among the squadron.

London, June 30.

A naval mutiny is reported to have broken out at Cronstadt. The sailors stoned a number of officers.

The troops at Peterhoff, where the Tsar is, have been reinforced.

General Sakharoff, Minister of War, has resigned, as he disapproved of the creation of the Council mentioned on the 21st May.

London, July 2.

It is officially announced at Washington that the Russian and Japanese Governments have notified to President Roosevelt that they have appointed plenipotentiaries to meet as soon as possible after the 1st August. Both sides are entrusted with full powers to negotiate and conclude a treaty, subject to ratification by their respective Governments.

London, June 30.

Prince Arisugawa and the Prince of Wales were present to-night at Mr. Balfour's dinner in honour of the King's birthday.

London, July 1.

A telegram has been received from Washington announcing the death of Mr. Hay, Secretary of State.

The Roumanian Government has ordered the *Potemkin* to leave port or surrender. In the latter case the mutineers will be treated as foreign deserters. The mutineers are considering the demand.

It is believed that the *Potemkin* is commanded by a staff of civilians representing the revolutionary organisation.

Telegrams from many parts of Russia report general restlessness and disorder.

A general strike of workmen and dockers has taken place at St. Petersburg, and work is at a complete standstill. Fifty thousands troops are concentrated in the city.

London, July 3.

It is officially announced at Washington that Count Muraviev and Baron Rosen will be the Russian, and Baron Komura and M. Takahira will be the Japanese plenipotentiaries at the peace conference.

London, July 3.

The latest news from Odessa says that the surrender of the *Potemkin* was formally carried out this morning. The officers returned on board and the ringleaders were sent ashore.

Six thousand were killed in Odessa in last week's disturbances, the majority being by machine guns.

News from St. Petersburg states that the Cossacks this afternoon dispersed a procession of strikers with whips. Later on the crowds started wrecking the brothels at Warsaw. The police were powerless, and the Cossacks were stoned, but restored order.

The leader of the mutineers informed the port captain at Kusteni that the killing of a sailor on the *Kniaz Potemkin* was merely a pretext for the mutiny, which had been pre-arranged by the Revolutionary Committee.

The crew of the *Miner* at Cronstadt have refused to put to sea, and the ringleaders have been arrested.

Calcutta, July 4.

London, July 4.—While a battalion was exercising at Kherson a number of soldiers attacked a Captain with bayonets and wounded him. The Colonel was desperately wounded. He led the battalion to barracks, wrote a letter to the Tsar, and expired.

Seven murderers have been arrested.—*Englishman Special*.

London, July 3.

A fresh Russo-Japanese exchange of views is taking place through President Roosevelt with a view to an armistice.

London, July 4.

M. Shipoff, Director of the Treasury, M. Pokotiloff, Russian Minister at Peking, Professor Martens, General Yermoloff, Military Attache, London, Captain Rosstive, ex-Naval Attache Tokio, and other experts, will assist Count Muraviev and Baron Rosen in the peace negotiations at Washington.

EDITORIAL NOTES.

"For this is peace—to lose the lonely note
Of self in love's celestial-ordered strain:
And this is joy—to find oneself again
In him whose harmonies forever float
Through all the spheres of song, below, above—
For God is music, even as God is love."

The most eventful item of news of the week past is the final decision as to the position of the Commander in Chief of the Armies of India. Henceforth he is to occupy a place second only to that of the Viceroy and will have direct control of the various departments of Army Supply and Transport. The effect of the change will no doubt be an increased facility in the mobilization of the Army and avoidance of departmental conflict.

A correspondent, K. C. A. J., in the Pioneer, has given some facts in regard to the causes of plague in India which are not only interesting but of great benefit if made widely known. The ultimate findings of Science may not confirm all his conclusions, but in the mean while, if the public can only be convinced of the active agency of the rat in the propagation and spread of plague something will have been done to put them in the way of self protection. This writer says:

"SIR,—I am not a medical man, but the recent letters from Mr. V. Mackinnon and "L. J. S. E." induce me to add my evidence on this present scourge in India.

There is a village in Garhwal that I often visited in the pursuit of shikar long before plague was established in the plains of India. I always asked the headman as to the health of his people since I had been there last: the reply was, that the general health had been good but that two or three had died of plague (Mahamari). The explanation was always the same. "We began eating the wheat we had in store in March. After we had finished the other grains, we saw dead rats about and then plague appeared." They invariably vacated their village for a time and camped out, but they were back in it when I arrived in April or later. Mark that the eating of the wheat preceded the outbreak, and rats gave notice of its arrival. This village is not lowlying; it is on a spur, at the mouth of a valley, and the villagers have pointed out another on opposite side of the Pindar River as one that suffered worse: it was two or three thousand feet above the Pindar. Further, at the time the Plague Commission had completed their work in Bombay in 1899 or 1900, I forget which, I asked one of the best informed officials there as to the source of the Bombay plague and he said Hardwar and Garhwal. The pilgrims

brought it down then and it has spread all over India from that breeding place.

The disease has never established itself, as far as I have heard, in any of the stations near Garhwal, Almora, Naini Tal, Ranikhet, etc.; practically it was local until the evil day it reached Hardwar. It was in the hills for years: I knew of it as long ago as 1875, and the natives could only suggest that it had come from China via Tibet.

From the evidence that may be collected I believe that it will be found: (a) That the date of commencement of eating of the wheat from the store in Garhwal coincides with the most favourable season for the disease to re-appear. (b) That diseased rats visit the wheat at that time. (c) That the disease is always dormant in certain localities from which it has not been eliminated, and that at certain seasons it is ripe again. (d) That the foul ground in the lower stories of the Garhwal houses—where cattle of all kinds are shut up during the snowy season from January to the end of March—holds the poison permanently, until, light and air have driven it down again or exterminated it. (e) That rats are the first victims, but that they may have begun to die in the lower stories before the victims are seen by the villagers. (f) That the poison may be taken into the system from a rat-flea or by inhalation, contagion or infection. Personally I consider that the rat is infected by the virus, but that he becomes so from the soil. I am not prepared to accept the theory that the rat-flea is the sole means of communication, however, and consider that human beings may contract it by sleeping near the virus either on the ground or on an infected charpoy or mat. How else does the disease break out at Home from dirty rags imported from the East? The fleas are defunct long before the material reaches England and the disease is as virulent as ever. Down in Wiltshire there is a farm on the manor that was known until quite recently as Deadhouse Farm, on account of the old quarry on it having been used as a place of interment for those who died of plague in Bradford-on-Avon. No matter how much stone was wanted for buildings, etc., it was considered that this particular quarry could never be re-opened, as the disease was possibly only dormant there; no illness occurred to the occupants of the farm that had any connection with plague, and corn, etc., was grown on the surface of the hollows that marked the last resting places of so many victims. Up in Garhwal (and now in the plains) it is in the colder season that the disease is most prevalent: the thawing of the snow and advent of fresh air, when the houses have been opened up once more, banish the scourge until the next time that all is sealed up and a fetid atmosphere prepared. Sleeping in the Bombay "chawls cannot mean that everyone who contracts the disease has been bitten by a rat-flea; travellers stay only one day or night, but they recline in an unventilated hole."

Last week, we briefly noted the visit of one of the sons of an American Missionary to India. We are very glad to notice the promised advent of another in October next. Mr. Sherard Ewing B. A., the Son of Dr. J. C. R. Ewing Principal of Forman Christian College Lahore. Mr. Ewing is a graduate of Washington and Jefferson College U. S. A., and comes out as a Mathematical professor in Forman College. We congratulate Dr. and Mrs. Ewing upon this happy prospect, and confidently look for a successful career for the young professor on his arrival.

We are exceedingly sorry to hear of what might have been a fatal accident to our enterprising editor of the *Kárigar*, Rev. Mr. Mattison. While superintending the repairs on the Mission House at Fatehpur, he fell from the roof, breaking an arm and injuring himself otherwise. We extend to him our sympathy and congratulate him upon his escape from worse injury.

The intensity of the heat in the plains suggests to all extreme caution. Many have lost their lives from heat apoplexy and many have had narrow escapes. The Sun, so potent in its influence for good, has within it forces capable of working infinite evil. Those who abide in the refuge which natural law provides may escape the impending evil. So in things which belong to God. His Law is a law of love—"a lamp to the feet and a light to the path"—Blessed is he who walketh in the Right Way.

We are glad to hear that a still more powerful wave of blessing is now passing over the Khasia Hills in Assam. May it bring a blessing so widespread as to cover all India.

"Christ's resurrection set the seal of truth on all his claims, declared him with power to be the Son of God, and gave his words and work such a stamp of authority as precludes their being gainsaid or overthrown. The resurrection once accepted as an indisputable fact everything before it, the miraculous birth, the perfect, sinless life, the miracles one and all, as well as the divinely ordered history which preceded, and the record of it—becomes probable not only, but natural and necessary. His resurrection makes equally natural and consistent with his claims, the ascension, the sending of the Holy Spirit, and the progressive conquest of the world in the centuries since that first Easter morning.

"Life is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead."

Maltbie D. Babcock.

REASONS FOR STUDYING THE BIBLE.

BY ROBERT E. SPEER.

A Hindu Swami named Dharmananda Mahavarati has recently aroused not a little interest in India by his acceptance of Christ and his earnest praise of the Bible. In a recent lecture on "The Holy Bible—Reasons Why Hindus and Muhammedans Should Read It," he said: "I stand before you to-day as a Hindu and a Hindu of the Hindus, and to speak as a Hindu on Christ and his Christianity, and to speak from a Hindu point of view. There was a time, my friends, when I was also counted, like many of you, one of the bitterest enemies of Christ and one of the awful havoc creators in Christendom; but the more I have studied the Holy Bible and the more I have tried to comprehend Christ and him crucified, the further have I been drawn into the circle of his most astonished admirers. I have come to recognize in all impartiality and reverence that Christianity is the source of moral and spiritual strength. I have never finished the reading of the Bible or any portion of it, either in the original tongues or in English, or in any part of the Hindu or Mohammedan languages which I know, without sincerely feeling myself a better and a happier man."

He urged upon his hearers sixteen reasons for the study of the Bible by the people of India:

1. Because the Bible is the most wonderful Book in the world.
2. Because the Bible appeals to every man's heart.
3. Because no one can pretend to a thorough knowledge of the language of England without a deep study of the Bible.
4. Because the Bible is the history of Christ; Christ was a man of our own Continent; it is his biography; a faithful record of his divine message.
5. Because the Holy Bible is the history of man's fall and redemption—a glorious history of the triumph of virtue over vice.
6. Because the Bible is the Dharma Sastra of the religion of love.
7. Because the Holy Bible is the Scripture of more than half of the world.
8. Because the Bible is the Scripture of the British people who govern the destiny of India.
9. Because the Bible is one of the revealed books according to Mohammed and his apostles, the Bible should form an interesting and reverent subject for study for Mohammedans.
10. Because no study of the Koran can be said to be complete without that study of the Bible.
11. Because Jesus Christ is the greatest of all prophets according to Mohammed and his apostles and ministers.



12. Because the Bible is the message of God.

13. Because the Bible gives us the most wonderful and glorious accounts of the fulfillment of the prophecy of "Prajapati's Great Sacrifice" of the Vedas.

14. Because the Bible is the grandest garden, in which the choicest flowers of heaven and earth grow in abundance.

15. Because the Bible is the only faithful record of the most marvelous miracles and the supernatural deeds and doing of a Yogi, the book should be read by Hindus and Mohammedans alike.

16. Because the Bible is the everlasting Book in the ever-rich library of God, it should be read by every true lover of God and every one who sincerely seeks for his grace and mercy.

The Hindu teacher is making his mistakes, but he is also finding the truth, and most of the reasons he urged upon his countrymen for the study of the Bible are as applicable to us as they are to the Hindu and the Mohammedan in India.

One of our own college Presidents has stated succinctly eleven reasons why college students should study the Bible:

1. Because the Bible is so well known.

2. Because the Bible is not so well known.

3. Because of what it is as history.

4. Because of what it is as literature.

5. Because the Bible shows the gradual development through centuries of a divine plan for man's redemption.

6. Because the Bible describes consummation of this plan in the life and death of Jesus Christ, and in the establishment of the Christian Church.

7. Because it contains the fundamental principles of natural life.

8. Because it prescribes a rule of guidance for individual life.

9. Because it furnishes strength to resist evil.

10. Because without that broader, deeper view of the Bible the student is in danger of losing his regard for the sacred Book.

11. The college student should study the Bible because he of all men must teach the Bible, if it to be taught wisely and intelligently.

These are two sets of reasons. It is easy to add others:

1. We should study the Bible because of its authorship. In a sense in which it is true of no other book, this is the Book of God. It is an inspired book, and its inspiration is a different kind of inspiration from that attributed to great works of mere human genius.

2. We should study the Bible because of its contents. It is a great history. It records the development of the language in which the Gospel was to be uttered, the educa-

tion of the race which was to give the world religion, the training of the men who were to receive the Gospel and plant it in the world, the history of the earthly life of the Son of God. It is more than history. It is a living message, challenging sin, summoning to holiness and pouring out torrents of vital and purifying power over life.

3. We should study the Bible as a duty to the nation. "If we abide by the principles taught in the Bible," said Webster in his massive way, "our country will go on prospering and to prosper, but if we and our posterity depart from its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." If we neglect the Bible we are guilty of a sort of treason to our country.

4. We should read the Bible because of its relation to literature. "Now wholly apart from its religious or from its ethical value," said Charles Dudley Warner, "the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of." If we neglect it we subtract from this fund of general culture which it is our business to maintain and increase.

5. We should study the Bible because of its influence upon character. It provides a body of constant and noble thought. One reason our characters are feeble is that our minds are unregulated. To grow strong, our minds must be kept steadily upon high and holy things. To this end we need to fill them with great thoughts and to hold them always under their sway. "Slackness of mind," says Mr. Morley, of Mr. Gladstone, "vacuity of mind, the wheels of the mind revolving without hitting the rails of the subject, were insupportable to him." There is no book like the Bible to furnish the mind with continuous and inexhaustible noble thoughts. But the Bible not only supplies a body of thought, it furnishes also a right standard of life. We all need such right standards. Our moral judgments are perverted. Our past sins and mistakes and omissions have all left their mark upon us. We are marred by them for seeing—our atmosphere is tainted. We need a new vision of right and duty. The Bible gives it to us. It shows us the right we have not seen at the same time that it gives us power to do the right we have seen. It furnishes strength to resist sin and to achieve good. We may wonder at the power of the Bible to do this, surpassing all other books in the world. But the fact is undeniable and it ought not to be surprising that the Book of God has life in it which flows out from it.

6. And lastly, we ought to study the Bible, because it brings us into contact with Christ. We do not know one authentic word he said save what we find in the Bible. We do not know one fact about his life otherwise. It is the only book about him.

When men feel that every child has a right to be educated, and when every child's right becomes every man's duty, when education comes to be the first and chiefest concern of a people, then the door of the general public welfare is thrown wide open. We will not forget, of course that better than heaping up gold is the making of men that are finer than gold.—E. C. Branson.

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

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THE KAISER ON BOARD SHIP.

JUST A PLAIN MAN.

Professor Theodore Schiemann, a German journalist, who was one of the Emperor William's guests during His Majesty's recent Mediterranean cruise, has published an interesting account of the voyage.

The Kaiser, he says, surrounds himself with atmosphere of cheerful comfort. He acts towards his invited guests not as a monarch to subjects, but as a man to men. There were no fixed places at meals on board the steam ship Hamburg, which conveyed the Emperor and his party to Naples. The Emperor decided which guest should sit on his right hand and which on his left. All the members of the party enjoyed this honour in succession.

Conversation at table was quite unrestrained. The Emperor himself is an excellent raconteur, and participates in discussion on scientific, philosophic, or even current political questions. The Emperor delights to hear a good story, and enjoys being contradicted in a free debate.

Every morning he performed gymnastic exercises in company with his guests, and played games with them on deck. On Sundays he conducted Divine service, reading passages from the Bible, prayers, and sermons from a printed collection.

On the last Sunday of the voyage the conversation turned to the subject of Professor Delitch's works and the Emperor delivered to his guests a lecture lasting half an hour on the significance of recent researches in Assyrian history. His guests were astonished at his command of this complicated subject, and at the lucidity with which he explained disputed points.

The Emperor's memory is remarkable in every respect. One day he related to his guests the difficulties which he experienced in carrying out his plans for a larger German Navy, and revealed to them the intrigues which were conducted behind the scenes. He frequently discussed politics, and showed that he is intimately acquainted with every question which comes before the German Reichstag or Prussian Diet.

The Kaiser took a photographer with him on board the Hamburg, whose duty it was to snapshot scenes of permanent interest, and on one occasion during the voyage the Emperor posed for the cinematograph.

Professor Schiemann concludes his interesting discussion:—"I do not think any other monarch has ever understood how to make his guests feel so much at home with him as the Emperor Wilhelm."

Pioneer.

MERCY.

Mercy is one of the strange necessities of a disordered world. It is not needed where truth is spoken in love, where honor is preserved unsullied, and where righteousness is maintained without blemish. If all people would live exactly as they should, there would be no call for mercy, because there would be no room for it. In other words, if sin had never been committed, no one would have stood in need of mercy. Mercy is favor shown to those who do not deserve it, and sin is the only thing that makes us undeserving of good.

The way to gain a good reputation is, to endeavor to be what you desire to appear.—Socrates.

THE OLD CLOCK ON THE STAIRS.

BY HENRY W. LONGFELLOW

Somewhat back from the village street
Stands the old-fashioned country seat;
Across its antique portico
Tall poplar trees their shadows throw,
And from its station in the hall

An ancient timepiece says to all:

"Forever-never! Never-forever!"

Half way up the stairs it stands,

And points and beckons with its hands

Like a monk, who, under his cloak,

From its case of massive oak,

Crosses himself, and sighs, alas!

With sorrowful voice to all who pass:

"Forever-never! Never-forever!"

By day its voice is low and light,

But in the silent dead of night,

Distinct as a passing footstep's fall,

It echoes along the vacant hall,

Along the ceiling, along the floor,

And seems to say at each chamber-door:

"Forever-never! Never-forever!"

Through days of sorrow and of mirth,

Through days of death and days of birth,

Through every swift vicissitude

Of changeful time, unchanged it has stood,

And as if, like God, it all things saw,

It calmly repeats those words of awe:

"Forever-never! Never-forever!"

In that mansion used to be

Free-hearted Hospitality;

His great fires up the chimney roared;

The stranger feasted at his board;

But, like the skeleton at the feast,

That warning timepiece never ceased:

"Forever-never! Never-forever!"

There groups of merry children played,

There youths and maidens dreaming strayed;

Oh, precious hours! Oh, golden prime,

And affluence of love and time!

Even as a miser counts his gold,

Those hours the ancient timepiece told,—

"Forever-never! Never-forever!"

From that chamber, clothed in white,

The bride came forth on her wedding night;

There in that silent room below,

The dead lay in his shroud of snow;

And in the hush that followed the prayer

Was heard the old clock on the stair:

"Forever-never! Never-forever!"

All are scattered now and fled,

Some are married, some are dead,

And when I ask, with throbs of pain,

"Ah! when shall they all meet again?"

As in the days long since gone by

The ancient timepiece makes reply:

"Forever-never! Never-forever!"



Never here, forever there,
Where all parting, pain and care
And death and time shall disappear,—
Forever there, but never here!
The horologe of Eternity
Sayeth this incessantly:
"Forever-never! Never-forever!"

A JAPANESE BIRTHDAY CUSTOM.

On the anniversary of a boy's birthday his parents present him with a huge paper fish, made of a gaily painted bag, with a hoop of proper dimensions forming the mouth. A string is tied to the hoop, and the fish is hoisted to a pole on the roof of the house. Then the wind rushing through, causes the fish to swell out to the proper size and shape, and gives to it the appearance of swimming in the air.

A Japanese boy carefully preserves every fish thus given to him. One can tell by the number of them that swim from the same pole how many birthdays the little fellow has had.

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through,
"We have heard from of old of the ocean tide,
And we long to look on the waters blue;
The wise ones speak of the infinite sea!
Oh, who can tell us, if such there be."
The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this was his song, "I see the light,
I look o'er a world of beautiful things.
But, flying and singing everywhere.
In vain I have searched to find the air."

For men to ask, "Where is God?" is like the fish crying, "Where is the sea?" or the lark asking, "Where is the air?" In Him we live and move and have our being. No modern has expressed the everywhere-ness of God more forcibly and more beautifully than Solomon in his prayer, "Behold the Heaven of heavens can not contain thee."

Life is a leaf of paper white,
Whereupon each one of us may write.
His word or two, and then comes night.
Greatly begin! Though thou have time
But for a line, be that subline—
Not failure, but low aim is crime.

—Lowell.

The farmer who would undertake to destroy sweet clover by sowing his fields with Canada thistles, might succeed in his purpose; but what about the sanity of the man who would do a thing of that sort? Those who are trying to break down the Sabbath are sowing worse than thistles. They are sowing dragons' teeth which will spring up as armed men to destroy their civil and religious liberties.

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